BOOKER T. WASHINGTON NATIONAL MONUMENT

THE MISSION

Booker T. Washington National Monument preserves and protects the birth site and childhood home of Booker T. Washington while interpreting his life experiences and significance in American History as the most powerful African-American between 1895 and 1915. The park provides a resource for public education and a focal point for continuing discussions about the legacies of Booker T. Washington and the evolving context of race in American society.

Booker T. Washington National Monument

MISSION STATEMENT FOR EDUCATIONAL PROGRAMS

It is the mission of Booker T. Washington National Monument's education program to satisfy the curriculum needs as specified in the Standards of Learning for Virginia Public Schools utilizing the park as a classroom. The programs and activities included in the Educational Guide to Booker T. Washington National Monument are designed to meet these requirements while introducing students to the life of the young slave boy, Booker.

By engaging in pre-visit, on-site, and post-visit activities, students will focus on learning concepts appropriate to their grade level while developing an appreciation for the problems and hardships of the people in Franklin County over a century ago, especially those of African American descent.

The activities included in this guide enable students to investigate, research, and participate in "hands on" learning experiences. They will build a strong foundation in communication skills, research techniques, computer skills, writing, and thinking in terms of multiple points of view. These activities also have cross-curriculum applications.

At Booker T. Washington National Monument, students will learn about the cultural diversity that makes up Franklin County, Virginia. It is the hope of Booker T. Washington National Monument's educational staff that by learning about the past and the life of Booker T. Washington that we can evolve in our understanding of the context of race in our American Society.

Each program content page details how the park can serve as a classroom. It describes unit activities and gives specific objectives for each lesson. Standards of Learning for Virginia Public Schools are stated at the top of each table of contents.

CLASH OF THE TITANS

Booker T. Washington
and
W.E.B. Du Bois

CURRICULUM-BASED EDUCATION PROGRAM
GRADE 11

11TH GRADE PROGRAM

THEME: Although Booker T. Washington was a nationally respected African American leader, there were many of his own race who opposed his views, especially W.E.B. Du Bois.

GOALS:

1. To learn Booker T. Washington's philosophy of education and his hopes for African Americans.

2. To learn the philosophy of those who opposed him, especially W.E.B. Du Bois.

3. To understand how both of these men's philosophies contributed to the Civil Rights movement.

OBJECTIVES:

1. Students will analyze Booker T. Washington's "Atlanta Address."

2. Students will analyze W.E.B. Du Bois' speech at Harpers Ferry, West Virginia. (1906)

3. Students will compare the philosophies of Booker T. Washington with W.E.B. Du Bois.

4. Students will research Washington's and Du Bois' points of view by using primary sources and computer technology.

5. Students will compare the philosophies and styles of Washington and Du Bois with the leaders of the Civil Rights movements from the 1950's to the present.

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11TH GRADE PROGRAM

The 11th grade program at Booker T. Washington National Monument is designed to compare and contrast Booker T. Washington and W.E.B. Du Bois, the men and their philosophies. The program also includes an examination of these figures and their effects on the modern Civil Rights movement. There are eight suggested lesson plans that teachers can utilize as they teach students about the conflict between Washington and Du Bois. A trip to Booker T. Washington National Monument is recommended for further study.

Standards of Learning for Virginia Public Schools that are met by the learning activities are history and social science 11.16, 11.17, and 11.18.

ACTIVITIES

14. Obituary of W.E.B. Du Bois
15. Unveiling Exercises of the Booker T. Washington Memorial
16. Teacher Evaluation Form

THE ATLANTA ADDRESS

Objective: Students will analyze the "Atlanta Address" and fill out a speech analysis form.

Subject: Social Studies

Materials: Speech analysis form, copy of the "Atlanta Address," paper, and pencil

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Procedure:

1. Direct students to create a speech analysis form. The form should include:
    A. Who is making the speech?
    B. What is the topic of the speech?
    C. When and where was the speech made?
    D. List the key ideas of the speech.
    E. Tell whether the speech is informational or persuasive.

2. Have students research the following questions:
    A. Why was Booker T. Washington praised for the remarks in this speech?
    B. Who agreed with the "Atlanta Address"? Who disagreed? Why did they agree or disagree?
    C. How did this particular address affect Booker T. Washington's life?
    D. After reading this address, can you sum up Washington's basic philosophy?
    E. In the "Atlanta Address" Mr. Washington repeated the phrase, "Cast down your buckets where you are." What did he mean by this?
    F. How did Booker T. Washington's ideas on race fit the ideas of most of the country on race in 1895?
    G. What is an accommodationist? Was Mr. Washington considered one? Why or why not?

THE ATLANTA EXPOSITION ADDRESS
delivered by Booker T. Washington before the
ATLANTA COTTON STATES AND
INTERNATIONAL EXPOSITION
Atlanta, Georgia, September 18, 1895

The Atlanta Exposition, at which I had been asked to make an address as a representative of the Negro race, as stated in the last chapter, was opened with a short address from Governor Bullock. After other interesting exercises . . . Governor Bullock introduced me with the words, "We have with us to-day a representative of Negro enterprise and Negro civilization."

When I arose to speak, there was considerable cheering, especially from the coloured people. As I remember it now, the thing that was uppermost in my mind was the desire to say something that would cement the friendship of the races and bring about hearty cooperation between them. So far as my outward surroundings were concerned, the only thing that I recall distinctly now is that when I got up, I saw thousands of eyes looking intently into my face. The following is the address which I delivered:

Mr. President and Gentlemen of the Board of Directors and Citizens:

One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil, or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the sentiment of the masses of my race when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent Exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, "Water, water; we die of thirst!" The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water; send us water!" ran up from the distressed vessel, and was answered, "Cast down your bucket where you are." And a third and fourth signal for water was answered, "Cast down your bucket where you are." The captain of the distressed vessel, at last heading the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land or who underestimate the

importance of cultivating friendly relations with the Southern white man, who is their next-door neighbour, I would say: "Cast down your bucket where you are" -- cast it down in making friends in every manly way of the people of all races by whom we are surrounded.

Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business, pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labour and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws [sic] of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits of the prosperity of the South, were I permitted I would repeat what I say to my own race: "Cast down your bucket where you are." Cast it down among the eight millions of Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labour wars, tilled your fields, cleared your forests, builded [sic] your railroads and cities, and brought forth treasures from the bowels of the earth, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defence of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

There is no defence or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per

cent interest. These efforts will be twice blessed -- "blessing him that gives and him that takes."

There is no escape through law of man or God from the inevitable: --

The laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined
We march to fate abreast.

Nearly sixteen millions of hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to advance the body politic.

Gentlemen of the Exposition, as we present to you our humble effort at an exhibition of our progress, you must not expect overmuch. Starting thirty years ago with ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember the path that has led from these to the inventions and production of agricultural implements, buggies, steam-engines, newspapers, books, statuary, carving, paintings, the management of drug-stores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations but for the constant help that has come to our education life, not only from the Southern states, but especially from Northern philanthropists, who have made their gifts a constant stream of blessing and encouragement.

The wisest among my race understand that the agitation of questions of social equality is the extremist folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized [sic]. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered by the Exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South, you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind, that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters, and art, much good will come, yet far above and beyond material benefits will be

that higher good, that, let us pray God, will come, in a blotting out of sectional differences and racial animosities and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of law. This, then, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.

11TH GRADE ACTIVITY

DEBATE

Objective: Students will analyze the philosophies of Booker T. Washington and W.E.B. Du Bois and argue which benefited African Americans more.

Subject: Social Studies

Materials: Research books, Internet, paper, pencil

Procedure:

1. Have students research the philosophies of Washington and Du Bois.

2. Have students research the history of the time period between 1895 and 1915. Find out what was going on in the country, especially in relationship to African Americans. Was the Civil Rights movement underway? How were African Americans treated during this period?

3. Question for debate. Resolve: Booker T. Washington benefited African Americans of the late 19th and early 20th century more so than W.E.B. Du Bois.

4. Have students formally debate the issue.

5. After the debate, discuss with students that even though both men had very different philosophies and ideas that they both contributed to the advancement of their race in their own way. Civil rights leaders that came after Washington and Du Bois were influenced by both. Help the students see the multiple points of view.

11TH GRADE ACTIVITY

DU BOIS' THOUGHTS ON WASHINGTON

Objective: Students will analyze and discuss a critique of Mr. Washington by an African American contemporary, W.E.B. Du Bois, then write a reaction paper.

Subjects: Social Studies

Materials: A copy of The Souls of Black Folks by W.E.B. Du Bois, pencil, and paper

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Procedure:

1. Have students read the chapter from The Souls of Black Folks called "Of Mr. Booker T. Washington and Others."

2. Divide the class into small groups to answer questions and discuss the article.

3. Have students answer the following questions:
   A. Who was W.E.B. Du Bois?
   B. Why is Booker T. Washington considered the national leader and spokesman for his race?
   C. What does Du Bois consider a "dangerous thing?"
   D. What is the Revolution of 1876 according to Mr. Du Bois?
   E. Du Bois says that Washington "gives up much of what Negroes should demand." List the three things that Du Bois feels is important that he says Washington gives up.
   F. What had happened in the last 15 years (1888-1903) to African Americans?
   G. Describe Du Bois' two classes of colored Americans.
   H. What does Du Bois see as the solution to these problems?
   I. According to Du Bois what is the distinct impression left by Mr. Washington's propaganda?
   J. How does Du Bois feel that the problems of the Negro can be resolved?

4. After students have analyzed and discussed thoroughly, have them write a reaction paper about the critique of Mr. Washington. Do they feel that Du Bois' criticisms are valid or not? Have them research more about the time period if they are not familiar with the treatment of African Americans at that time. Stress that they should consider the times and not just view these criticisms through modern eyes.

11TH GRADE ACTIVITY

HARPERS FERRY SPEECH

Objective: Students will analyze the speech given at Harpers Ferry and fill out a speech analysis form.

Subject: Social Studies

Materials: Speech analysis form, copy of the speech given at Harpers Ferry at Storer College, paper, and pencil.

Procedure:

1. Direct students to make a speech analysis form. The form should include:
    A. Who is making the speech?
    B. What is the topic of the speech?
    C. When and where was the speech made?
    D. List the key ideas of the speech.
    E. Tell whether the speech is informational or persuasive.

2. Have students research the following questions:
    A. What was the Niagara Movement? When was it founded?
    B. Why was the Niagara Movement founded?
    C. Who were members of the Niagara Movement?
    D. Why did the Niagara Movement meet in Harpers Ferry, West Virginia? What was the significance?
    E. What was happening to African Americans within the time frame 1895-1906?
    F. Why were these ideas set down by Du Bois considered militant?
    G. Who was the nationally recognized leader of African Americans in 1906? Would he have agreed or disagreed with this speech? Why or why not?

SPEECH GIVEN AT HARPERS FERRY
BY W.E.B. DU BOIS
AT STORER COLLEGE
AUGUST, 1906
FOR A MEETING OF THE NIAGARA MOVEMENT

The men of the Niagara Movement, coming from the toil of the year's hard work, and pausing a moment from the earning of their daily bread, turn toward the nation and again ask in the name of ten million the privilege of a hearing. In the past year the work of the Negro hater has flourished in the land. Step by step the defenders of the rights of American citizens have retreated. The work of stealing the black man's ballot has progressed and fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in travel and public accommodation has so spread that some of our weaker brethren are actually afraid to thunder against color discrimination as such and are simply whispering for ordinary decencies.

Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a freeborn American, political, civil, and social; and until we get theses rights we will never cease to protest and assail the ears of America. The battle we wage is not for ourselves alone, but for all true Americans. It is a fight for ideals, lest this our common fatherland, false to its founding, become in truth the land of the Thief and the home of the Slave - a by word and a hissing among the nations for its sounding pretensions and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow-citizens, born and bred on its soil. Stripped of verbiage and subterfuge and in its naked nastiness, the new American creed says: Fear to let black men even try to rise lest they become the equals of the white. And this in the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice.

In detail our demands are clear and unequivocal. First, we would vote; with the right to vote goes everything: freedom, manhood, the honor of our wives, the chastity of our daughters, the right to work, and the chance to rise, and let no man listen to those who deny this.

We want full manhood suffrage, and we want it now, henceforth and forever.

Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, undemocratic and silly. We protest against all such discrimination.

Third. We claim the right of freemen to walk, talk and be with them who wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an impudent interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor; against Capitalist as well as Laborer; against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of the Congressional elections. We want the Fourteenth Amendment carried out to the letter and every State disfranchised in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth Amendment enforced and no State allowed to base its franchise simply on color.

Fifth. We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are the Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance, or ignorance will destroy the United States.

And when we call for education, we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of power and ideal. We want our children trained a intelligent human beings should be and we will fight for all time against any proposal to educate black boys and girls simply as servants and underlings, or simply for the use of other people. They have a right to know, to think, to aspire.

These are some of the chief things which we want. How shall we get them? By voting where we may vote; by persistent, unceasing agitation; by hammering at the truth; by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid nor the lauded violence of the soldier, nor the barbarous violence of the mob; but we do believe in John Brown, in that incarnate spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's martyrdom, we reconsecrate ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

Source: **The Autobiography of W.E.B. Du Bois a Soliloquy on Viewing My Life from the Last Decade of Its First Century** by W.E.B. Du Bois

11th GRADE ACTIVITY

INTERVIEWS OF FAMOUS AMERICANS

Objectives: Students will research famous Americans that lived and influenced the era 1865-1915.

Subjects: Social Studies

Materials: Research materials, internet, video camera, dress of the times (optional), paper, pencil.

Procedure:

1. Divide the class into four to six groups, whatever is workable.

2. Have each group be responsible for knowing the historical background of the time frame 1877-1915, especially the important events that affected African Americans.

3. Have each group research one of the following: Booker T. Washington, W.E.B. Du Bois, Theodore Roosevelt, Frederick Douglass, William Monroe Trotter, William McKinley, Andrew Carnegie, William Howard Taft, Ida B. Wells Barnett, Oswald Garrison Villard, or Mary Church Terrell. How did these people impact American history?

4. Have each group decide on a range of questions that they would ask this famous person in an interview. For example, they might ask the interviewees about their memories of a particular period or event, the tone of the period, or the impact of the period on their lives.

5. Have each group select a student to be the interviewer and one to be the famous person. Others in the group can video tape or help get costumes, etc.

6. Have each group use the questions that they made up previously to interview their famous person.

7. Have each group video tape their interview.

8. Optional - Have the interviewer and interviewee dressed in clothes of the period.

9. After viewing the interviews, have a class discussion. Include the following questions:

    A. What have you learned about similarities and differences between yourself and others?
    B. From your interviews, what have you learned about different points of view of different people? What have you learned about hearing one perspective?
    C. What would happen to your self-identity if you allowed others to totally define who you are?

11th GRADE ACTIVITY

MULTIMEDIA PRESENTATION

Objective: Students will present to the class a multimedia presentation on Booker T. Washington or W.E.B. Du Bois.

Subject: Social Studies

Materials: Computers that have multimedia programs, video camera, slides, camera, varying types of materials depending on what you have available.

Procedure:

1. This activity is going to depend on the type of technology that you have available. Some will have access to computers on which a multimedia presentation can be constructed. Some may have Windows and access to a program such as Microsoft Office PowerPoint that can be used. Others can use varying types of media such as video cameras, slides, posters, recordings of music, or mobiles.

2. Students will choose to work on either Booker T. Washington or W.E.B. Du Bois.

3. Research your person. Since students are working on this individually, you may only want to take one aspect of the subject's life for the presentation. For example, Booker T. Washington's 1895 "Atlanta Address."

4. Put together a presentation using varying media.

5. Present your project to the class.

11TH GRADE ACTIVITY

PANEL DISCUSSION

Objective: Students will analyze and discuss "Individual Responsibility."

Subject: Social Studies

Materials: A copy of "Individual Responsibility," * paper, pencil, video camera (optional)

Procedure:

1. Have students read "Individual Responsibility."

2. After reading "Individual Responsibility," have students answer the following questions:
   A. Who do your actions affect?
   B. Who are the people who are happy?
   C. What is an essential habit?
   D. Who can you hurt when you fail a subject?
   E. What is the world looking for?
   F. The world has little patience with what?
   G. How does Mr. Washington feel about a person's luck?
   H. Is what Mr. Washington said relevant to today's youth? Why or why not?

3. Have students write down what they think individual responsibility means to them and those around them.

4. Hold a panel discussion on how a person's individual responsibility can affect others and the world around them. How can individual responsibility have a positive or negative impact on our society? Examples: Crime, school shootings, and lack of respect for those around us.

5. Optional - Video tape the panel discussion and make it available to other classes to watch and discuss.

*This is a chapter from the book, Character Building, by Booker T. Washington published in 1902.

INDIVIDUAL RESPONSIBILITY
By
Booker T. Washington

I have referred in a general way, before this, when I have been speaking to you, to the fact that each one of you ought to feel an interest in whatever task is set you to do here over and above the mere bearing which that task has on your own life. I wish to speak more specifically to-night on this subject - on what I may term the importance of your feeling a sense of personal responsibility not only for the successful performance of every task set you, but for the successful outcome of every worthy undertaking with which you come in contact.

You ought to realize that your actions will not affect yourselves alone. In this age it is almost impossible for a man to live for himself alone. On every side our lives touch those of others; their lives touch ours. Even if it were possible to live otherwise, few would wish to. A narrow life, a selfish life, is almost sure to be not only unprofitable but unhappy. The happy people and the successful people are those who go out of their way to reach and influence for good as many persons as they can. In order to do this, though, in order best to fit one's self to live this kind of life, it is important that certain habits be acquired; and an essential one of these is the habit of realizing one's responsibility to others.

Your actions will affect other people in one way or another, and you will be responsible for the result. You ought always to remember this, and govern yourselves accordingly. Suppose it is the matter of the recitation of a lesson, for instance. Some one may say: "It is nobody's business but my own if I fail in a recitation. Nobody will suffer but me." This is not so. Indirectly you injure your teacher also, for while a conscientious, hard-working teacher ought not to be blamed for the failures of pupils who do not learn simply because they do not want to, or are too lazy to try, it is generally the case that a teacher's reputation gains or loses as his or her class averages high or low. And each failure in recitation, for whatever cause, brings down the average. Then, too, you are having an influence upon your classmates, even if it be unconscious. There is hardly ever a student who is not observed by some one at some time as an example. "There is such a boy," some other student says to himself. "He has failed in class ever so many times, and still he gets along. It can't make much difference if I fail once." And as a result he neglects his duty, and does fail.

The same thing is true of work in the industrial departments. Too many students try to see how easily they can get through the day, or the work period, and yet not get into trouble. Or even if they take more interest than this, they care for their work only for the sake of what they can get out of it for themselves, either as pay, or as instruction which will enable them to work for pay at some later time. Now there ought to be a higher impulse behind your efforts than that. Each student ought to feel that he or she has a personal responsibility to do each task in the very best manner possible. You owe this not only to your fellow-students, your teachers, the school, and the people who support the institution, but you owe it even more to yourselves. Your owe it to yourselves because it is right and honest, because nothing less than this is right and honest, and because you never can be really successful and really happy until you do study and work and live in this way.

I have been led to speak specifically on this subject to-night on account of two occurrences here which have come to my notice. One of these illustrates the failure on the part of students to feel this sense of responsibility to which I have referred. The other affords an illustration of the possession by a student of a feeling of personal interest and personal responsibility which has been very gratifying and encouraging. The first incident, I may say occurred some months ago. It is possible that the students who were concerned in it may not be here now or, if they are, that it would not happen again. I certainly hope not.

A gentleman who had been visiting here was to go away. He left word at the office of his wish, saying that he planned to leave town on the five o'clock train in the afternoon. A boy was sent from the office early in the afternoon with a note to the barn ordering a carriage to take this gentleman and his luggage to the station. Half-past four came, and the man had his luggage brought down to the door of the building in which he had been staying, so as to be ready when the team came. But no team came. The visitor finally became so anxious that he walked over to the barn himself. Just as he reached the barn he met the man who was in charge there with the note in his hand. The note had only just that moment reached this man, and of course no carriage had been sent because the first person who felt that he had any responsibility in the matter had only just learned that a carriage was wanted. The boy who had brought the note had given it to another boy and he to someone else, and he, perhaps, to someone else. At any rate it

had been delayed because no one had taken enough interest in the errand to see that whatever business the note referred to received proper attention. This occurred, as I have said, several months ago, before the local train here went over to Chehaw to meet all of the trains. It happened that this particular passenger was going north, and it was possible by driving to Chehaw for him to get there in time to take the north-bound train. If he had been going the other way, though, towards Montgomery, he would have lost the train entirely, and, as chanced to be the case, would have been unable to keep a very important engagement. As it was, he was obliged to ride to Chehaw in a carriage, and the time of a man and team, which otherwise would have been saved, was required to take him there.

Now when such a thing as this happens, no amount of saying, "I am sorry," by the person or persons to blame, will help the matter any. It is too late to help it then. The thing to do is to feel some responsibility in seeing that things are done right yourself. Take enough interest in whatever you are engaged in to see that it is going to come out in the end just as nearly right, just as nearly perfect, as anything you can do will go towards making it right or perfect. And if the task or errand passes our of your hands before it is completed, do not feel that your responsibility in the matter ends until you have impressed it upon the minds and heart of the person to whom you turn over the further performance of the duty.

The world is looking for men and women who can tell one why they can do this thing or that thing, how a certain difficulty was surmounted or a certain obstacle removed. But the world has little patience with the man or woman who takes no real interest in the performance of a duty, or who runs against a snag and gets discouraged, and then simply tells why he did not do a thing, and gives excuses instead of results. Opportunities never come a second time, nor do they wait for leisure. The years come to us but once, and they come then only to pass swiftly on, bearing the ineffaceable record we have put upon them. If we wish to make them beautiful years of profitable years, we must do it moment by moment as they glide before us.

The other case to which I have referred is pleasanter to speak about. One day this spring, after it had got late enough in the season so that it was not as a general thing necessary to have fires to heat our buildings, a student passing Phelps Hall noticed that there was a volume of black smoke pouring out of one of the chimneys there. Some boys might not have noticed the smoke at all; others would have said that it came from the chimney; still others would have said that it was none of their business anyway, and would have gone along. This boy was different. He noticed the smoke, and although he saw, or thought he saw that it came from the chimney, and if so was probably no sign of harm, he felt that any smoke at all there at that time was such an unusual thing that it ought to be investigated for fear it might mean danger to the building. He was not satisfied until he had gone into the building and had inspected every floor clear up to the attic, to see that chimney and the building were not in danger. As it happened, the janitor had built a fire in the furnace in the basement for some reason, so that the young man's anxiety fortunately was unfounded, but I am heartily glad he had such an anxiety, and that he could not rest until he found our whether there was any foundation for it or not. I shall feel that all of our buildings are safer for his being here, and when he graduates and goes away I hope he will leave many others here who will have the same sense of personal responsibility which he had. Let me tell you, here and now, that unless you young men and young women come to have this characteristic, your lives are going to fall far short of the best and noblest achievement possible.

We frequently hear the word "lucky" used with reference to a man's life. Two boys start out in the world at the same time, having the same amount of education. When twenty years have passed, we find one of them wealthy and independent; we find him a successful professional man with an assured reputation, or perhaps at the head of a large commercial establishment employing many men, or perhaps a farmer owning and cultivating hundreds of acres of land. We find the second boy, grown now to be a man working for perhaps a dollar or a dollar and a half a day, and living from hand to mouth in a rented house. When we remember that the boys started out in life equal-handed, we may be tempted to remark that the first boy has been fortunate, that fortune has smiled on him; and that the second has been unfortunate. There is no such nonsense as that. When the first boy saw a thing that he knew he ought to do, he did it; and he kept rising from one position to another until he became independent. The second boy was an eye-servant who was afraid that he would do more than he was paid to do - he was afraid that he would give fifty cents' worth of labour for twenty-five cents. He watched the clock, for fear that he would work one minute past twelve o'clock at noon and past six o'clock at night. He did not feel that he had any responsibility to look out for his employer's interests. The first boy did a dollar's worth of work for fifty cents. He was always ready to be at the store before time; and then, when the bell rang to stop work, he

would go to his employer and ask him if there was not something more that ought to be done that night before he went home. I was this quality in the first boy that made him valuable and caused him to rise. Why should we call him "fortunate" or "lucky?" I think it would be much more suitable to say of him: "He is responsible."

11th GRADE ACTIVITY

PERSUASIVE WRITING

Objective: Students will write a persuasive paper opposing or defending Booker T. Washington's educational philosophy.

Subject: Social Studies and English

Materials: Research books, internet, paper, pencil, Up From Slavery by Booker T. Washington, The Wizard of Tuskegee by Louis R. Harlan, Booker T. Washington and the Adult Education Movement by Virginia Lantz Denton.

Procedure:

1. Have students research Booker T. Washington's educational philosophies.

2. Questions to consider:

    A. What was Washington's educational philosophy?
    B. How much of Washington's educational philosophy was a product of the times?
    C. What influence did the school being located in the South have on Washington's philosophies, if any?
    D. Why did others of his race such as W.E.B. Du Bois and William Monroe Trotter oppose Washington in his work?
    E. Did Washington's educational philosophy benefit other African Americans? How?
    F. Why did many white Americans, North and South, agree with Washington's ideas?

3. Have half of the class write a persuasive paper defending Booker T. Washington's educational philosophies. Have half of the class write a persuasive paper opposing Booker T. Washington's educational philosophies.

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Front page of the New York Times, Monday, November 15, 1915:

DR. B.T. WASHINGTON, NEGRO LEADER, DEAD

Founder of the Tuskegee Institute Expires of Hardening of Arteries After Brief Illness

Seth Low and W.J. Willcox Persuaded Him to Consult Specialists, Who Told Him He Was Doomed

Tuskegee, Ala., Nov. 14 - Booker T. Washington, foremost teacher and leader of the negro race, died early today at his home here, near the Tuskegee Institute, which he founded and of which he was President, Hardening of the arteries, following a nervous breakdown, caused his death four hours after Dr. Washington arrived from New York.

Although he had been in failing health for several months, the negro leader's condition became serious only last week while he was in the east. He then realized the end was near, but was determined to make the last long trip South. He said often: "I was born in the South, have lived all my life in the South, and expect to die and be buried in the South."

Accompanied by his wife, his secretary, and a physician, Dr. Washington left New York for Tuskegee at 4 o'clock on Friday afternoon. He reached home last midnight, and died at 4:40 o'clock this morning. His last public appearance was at the national conference of Congregational churches in New York, where he delivered a lecture on Oct. 25. The funeral will be held at Tuskegee Institute on Wednesday morning at 10 o'clock.

Dr. Washington's Career

No one knows the day, nor even with certainty the year, of the birth of Booker T. Washington; but the day of his death was announced by telegraph and cable to many parts of the world.

He began life as "just another little nigger" on a plantation of a family named Burrows (sic) in Hales Ford, Va. The month and year of his birth were probably April, 1858, although Dr. Washington himself was not sure of this. In the biographical paragraph under his name in "Who's Who in America," it is said that he was born "about 1859." The only certain fact is that he was born into slavery when negro mothers made no record of nor long remembered the date of a child's birth.

Soon after the close of the civil war the little negro boy went with his stepmother (sic) to Malden, West Va., where he worked in salt furnaces for nine months in the year and attended school for three months. After several years of such life the boy obtained work in the kitchen of Mrs. Viola Ruffner, a New England woman who married a Southerner. Mrs. Ruffner soon recognized the boy's eagerness and ability to advance himself, so she taught him the elementary subjects. Booker Washington felt grateful to her to the end of his life, because she really gave him his start.

He heard of the Hampton Institute, for negroes, in 1871, when he was about thirteen years old, and he decided at once to attend it. So, with the little money he had been able to save from his wages of $6 a week, he set out for Richmond, Va., hoping to earn enough there to enable him to go on to Hampton, which is near Norfolk. This was in 1871. Dr. Washington founded the Tuskegee Institute just ten years later. He

was admitted to the institute and was graduated at the head of his class in 1875, after working his way through the school.

After graduation Dr. Washington returned to Malden and taught school until he had earned enough to enable him to go to the Wayland Seminary in Washington, D.C., where he studied until 1879, when he was called to Hampton as a teacher in the institute. After he had taught for two years, in 1881 State of Alabama voted to found an industrial institute for negroes similar to that at Hampton, and, after searching for a negro to head the proposed institution, Dr. Washington was selected. This was his entrance into the "black belt" of the south, a chance which he had long desired, and when he assumed charge of the institute at Tuskegee, Ala., his real life's work began.

The Start of Tuskegee

The State had appropriated $2,000 a year, and it was the task of the negro to organize the school. How well he did this is shown by a comparison of statistics. The institute opened on July 4, 1881, with one teacher and thirty pupils. At that time it had neither land nor buildings, nothing but the $2,000 a year granted by the Alabama Legislature.

When the institute celebrated its twenty-fifth anniversary it owned 2,000 acres of land and eighty-three large and small buildings, which, with its equipment of live stock (sic), stock in trade, and other personal property, were valued at $831, 895. This did not include 22,000 acres of public land remaining, unsold from the 25,000 acres granted by the Congress, valued at $135,000, nor the endowment fund, which was $1,275,644. During the year there were more than 1,500 students enrolled in the school, more than 1,000 young men and more than 500 young women. The students were trained in thirty-seven industries.

It was on the opening day of the Atlanta Exposition in 1895 that Dr. Washington became a national character. On that day he delivered an address that was heard by thousands and read by other thousands in far-away places with wonder that a man so wise and clear- seeing should arise from among his people to lead them upward. For it was because Dr. Washington stood out as a negro striving in a sensible and sincere

Continued on Page 8.

DR. B.T. WASHINGTON, NEGRO LEADER, DEAD

Continued from Page 1.

way to help negroes that he commanded attention on that day in Atlanta.

His subject was "The New Negro," and white men saw in what he said a sane hope for the negro race and a real solution of the vexing "negro problem."

The character and difficulties of Dr. Washington's work are told in a magazine article written by him. When elected to organize the Tuskegee Institute, he traveled through the "black belt" in order to become acquainted with the people whom he was to teach.

"In the plantation districts," he wrote later, "I have found large families, including visitors when any appeared, living and sleeping in a single room. I found them living on fat pork and corn bread, and yet not infrequently I discovered in these cabins sewing machines which no one knew how to use, which had cost as much as $60, or showy clocks which had cost as much as $10 or $12, but which never told the time. I remember a cabin where there was but one fork on the table for the use of five members of the family and myself, while in the opposite corner was an organ for which the family was paying $60 in monthly installments. The truth that forced itself upon me was that these people needed not only book learning, but

knowledge of how to live; they needed to know how to cultivate the soil, to husband their resources, to buy land, and build houses, and make the most of their opportunities."

Men of Affairs Come to His Aid.

Word of his aims, advertised to the world in the Atlanta speech, spread all over the country, and soon men and women of means began to want to assist Dr. Washington. Chief among these was Andrew Carnegie, who began by giving a $20,000 library to the institute, which he followed with a regular contribution of $10,000 a year. The climax of Mr. Carnegie's generosity toward the institute was reached in 1903, when he gave $600,000 to the endowment fund.

Among those who indorsed and supported Dr. Washington by act and speech were Presidents McKinley, Roosevelt, Taft, and Wilson; the officials of many States, and the heads of many institutions of learning. Though he never seemed to seek them, honors of all kinds were bestowed upon the negro. The degree of M. A. was conferred upon him by Harvard (sic) in 1896, and LL.D. by Dartmouth in 1901. In 1910, when Dr. Washington was in Europe, he was received by the King of Denmark, addressed the National Liberal Club in London, and visited Mr. Carnegie in Skibo Castle.

Among those who gave the most effectual Assistance to Dr. Washington in his work was Robert Curtis Ogden, who died in Maine on Aug. 6, 1913. Mr. Ogden became interested in the negro educational work through his association with General Samuel Chapman Armstrong, the founder of the Hampton Institute, and as the President of the Southern Educational Board he did much to overcome southern prejudice against the education of negroes and spread the knowledge of Hampton and Tuskegee among both the white and black people.

An incident of Dr. Washington's life that stirred up a controversy throughout the country was the occasion of his dining at the White House with President Roosevelt on Oct. 16, 1901. Dr. Washington went to the White House at the invitation of the President, and, when the news was spread abroad, thousands both North and South, who were moved by the race prejudice or by a belief that social equality between blacks and whites had been encouraged, became angry. Most of the criticism fell upon Colonel Roosevelt, but the incident served also to injure Dr. Washington's work in some parts of the South.

In addition to his work at Tuskegee and upon the lecture platform Dr. Washington wrote a number of books and pamphlets upon the negro question. Chief among his works were: "Sowing and Reaping," 1900; "Up from Slavery," 1901; "Future of the American Negro," 1899; "Character Building," 1902; "The Story of My Life and Work," 1903; "Working with Hands," 1904; "Tuskegee and Its People," 1906; "Life of Frederick Douglass," 1907; "The Negro in Business," 1907; "The Story of the Negro," 1909; "My Larger Education," 1911, and "The Man Farthest Down," 1912.

Dr. Washington was married three times, and is survived by his third wife, two sons, and a daughter.

COL. ROOSEVELT GRIEVED

Says One of the Most Useful Citizens of the Land Has Gone

Oyster Bay, N.Y. Nov.14. - Colonel Theodore Roosevelt, when told of the death of Booker T. Washington, said:

"I am deeply shocked and grieved at the death of Dr. Washington. He was one of the distinguished citizens of the United States, a man who rendered greater service to his race than had ever been rendered by any one else, and who, in so doing, also rendered great service to the whole country. I mourn his loss, and feel that one of the most useful citizens of our land has gone."

Julius Rosenwald of Chicago, an admirer of Booker T. Washington, who aided him in his work by contributions to Tuskegee Institute, who has just returned from Tuskegee and is at the Hotel St. Regis, commenting on the educator's death last night said:

"In the death of Booker T. Washington this country has lost one of its foremost educators. By emphasizing the dignity of labor he has rendered a great service not only to his own race but to the white

race as well. I know no nobler character than he possessed. The injustices he was made to suffer never embittered him. Those who knew him best were proudest of his friendship. His life enriched not only this country but the entire world."

LEARNED HIS DOOM HERE

Dr. Washington taken, Dying, form Hospital To His Home.

While Booker T. Washington was in New York about two weeks ago his friends realized that something serious was causing the poor health which he had suffered for some time. Accordingly Seth Low and William G. Willcox, two of his warmest friends and supporters, insisted that he go to Dr. W.A. Bastedo of 57 West Fifty-eight Street, for a diagnosis. Dr. Bastedo found the patient suffering from Bright's disease, and he astounded Mr. Low and Mr. Willcox by reporting to them that the length of Dr. Washington's life was only a question of days.

Hoping still that Dr. Washington might be saved, his friends sent him to the hospital of the Rockefeller Institute, where Dr. Lucas G. Cole made another diagnosis. It agreed with that of Dr. Bastedo. On the advice of the two surgeons, however, Dr. Washington was sent to St. Luke's Hospital so that a desperate effort might be made to save his life. Mr. Willcox obtained one of the best private rooms in the hospital for him and Dr. Bastedo began treatment.

The case was hopeless, though, and soon Dr. Washington's wife was notified. She came from Tuskegee with the patient's family physician, Dr. John A. Kenney, a negro, and when she learned that there was no chance for her husband to recover, she expressed the wish, in which he concurred, that he might die at Tuskegee. He was taken from the hospital, therefore, on Friday afternoon and put aboard the train which arrived in Tuskegee late on Saturday night. His son, Ernest David Washington, who had been in Vermont lecturing in the interest of the institute, passed through New York last night on his way to the family home.

Philosopher, Who Helped to Found N.A.A.C.P., Later Turned to Communism

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Special to The New York Times

Accra, Ghana, Wednesday Aug. 28 - W.E.B. Du Bois, the American Negro philosopher and writer, who settled in Ghana a few years ago, died last night, the Government announced. He was 95 years old. Dr. Du Bois, who had come here as a special guest of President Kwame Nkrumah, was director of the Encyclopedia Africana, which is sponsored by the Government. He became a citizen of Ghana this year.

Leader of Negro Thought

For more than half a century William Edward Burghardt Du Bois was a monumental and often controversial, leader of Negro thought.

As a sociologist, educator and writer he frequently disagreed not only with whites but with members of his own race. Early in his career, he challenged the philosophy of Booker T. Washington. Dr. Du Bois was one of the founders of the National Association for the Advancement of Colored People, but later broke with the organization under conditions of bitterness.

During his later years, he was active in many left-wing and Communist activities. In the fall of 1961 - at the age of 93 - he joined the Communist party. At about the same time, he went to Ghana as head of the secretariat planning the new Negro encyclopedia.

Dr. Du Bois was born in Great Barrington, Mass. on Feb. 23, 1868, five years after the Emancipation Proclamation. He was born, as he phrased it in his autobiography, "Dusk at Dawn," "with a flood of Negro blood, a grain of French, a bit of Dutch, but, thank God no 'Anglo-Saxon.' "

In Great Barrington, a tolerant, provincial town, Dr. Du Bois grew up as one of about 200 (?) Negroes among 5,000 inhabitants. His mother's family, among whom he was raised, had lived in a relatively humble situation in a community where social status was determined by income and ancestry and not by color.

Because of this economic leveling, Dr. Du Bois was not faced with racial discrimination until he had left New England to attend college in the South.

At Fisk and Harvard

After receiving a Bachelor of Arts degree from Fisk University in 1888, he attended Harvard and received the same degree there in 1890, a Master of Arts in 1891 and a Doctor of Philosophy degree in 1895.

His doctoral thesis, "The Oppression of the African Slave Trade to the United States," was the first volume published in the Harvard Historical Studies.

He taught successively at Wilberforce University, the University of Pennsylvania and Atlanta University, resigning from Atlanta in 1909 to become founder of the N.A.A.C.P. and the editor of its publication, The Crisis.

Dr. Du Bois disagreed with the doctrine of Booker T. Washington that the Negro should raise himself by his own bootstraps and strive for an education basically vocational. Dr. Du Bois envisioned the education of a "talented 10^{th}" that would found a self-sufficient Negro society.

He remained editor of The Crisis until 1934, when he broke with the N.A.A.C.P. on questions of policy. For the next 10 years, he taught at Atlanta once more, only to resign again in 1944 to return to the N.A.A.C.P. as director of research. Four years later, after another disagreement, he left the N.A.A.C.P. for good.

Dr. Du Bois then served successively as consultant to the United Nations upon its formation in San Francisco in 1945, as head of the Council on African Affairs, and, in 1949, as chairman of the Peace Information Center in New York.

The center was the sponsor in this country for the so-called Stockholm Peace Petition, a movement characterized by the Secretary of State, Dean Acheson, as Communist inspired.

Dr. Du Bois and other officers of the center were indicted by a Federal grand jury on a charge of failure to register as foreign agents. They were acquitted after a trial in which the chief defense counsel was the late Representative, Vito Marcantonio of Manhattan.

Won Peace Council Prize

In 1950, Dr. Du Bois ran unsuccessfully for United States Senator on the American Labor party ticket.

In 1952, he received a Grand International Prize valued at $7000 from the World Peace Council, headed by the French scientist Frederic Joliot-Curie.

Among Dr. Du Bois' major writings were "Souls of Black Folk," published in 1903; "Darkwater" 1920; "Dark Princess" 1924; "The Encyclopedia of the Negro" 1931-1946; "The Gift of the Black Folk" and "In Battle for Peace" 1952.

Henry James in "The American Scene: published in 1907 wrote:

"How can everything have so gone that the only Southern book of any distinction published for many a year is 'The Souls of Black Folk.' "

In his application to join the Communist party, Dr. Du Bois wrote that he had been "long and slow" in deciding to apply for membership, "but at last my mind is settled." He said that he had joined the Socialist party in 1911, but had resigned to support Woodrow Wilson.

For the next 20 years, he said he attacked the Democrats, Republicans and Socialists. He said that he had "praised the attitudes of the Communists but opposed their tactics in the case of the Scottsboro boys and their advocacy of a Negro state."

In recent years, Dr. Du Bois traveled extensively in Communist China and the Soviet Union. On his 91st birthday, he was honored in Peking by a celebration attended by Premier Chou En-lai.

Honored By Soviet

In 1959, Dr. Du Bois received the Soviet Lenin Peace Prize "for strengthening world peace."

Dr. Du Bois was the first Negro to be elected to the National Institute of Arts and Letters. He was also a life member and fellow of the American Association for the Advancement of Science.

In manner, Dr. Du Bois was reserved and somewhat formal, although his few intimate friends found him warm and companionable. He was distinguished by a mustache and goatee, pince-nez glasses, and he invariably carried a cane. His dress was immaculate.

His first wife, Mrs. Nina Gomer Du Bois, whom he married in 1896, died in 1950, and a year later, he married Shirley Graham, a writer.

Surviving are his widow and a daughter, Mrs. Yolanda Williams of Baltimore. Dr. Du Bois' home in this country was at 31 Grace Court, Brooklyn.

Obituary page of the "New York Times," Wednesday, August 28, 1963.

UNVEILING EXERCISES
OF THE
Booker T. Washington
MEMORIAL
TUSKEGEE INSTITUTE, ALABAMA
APRIL 5, 1922

Speech by Josephus Daniels, Ex-Secretary of the Navy

Page 19 - "Nobody could have criticized him for going where it is reputed the Negro receives more recognition than in the South. Why did he not go? His 'flashes' sent him to Alabama to a small Negro school, where he could work out for his race what he had worked out for himself. No man can lift up others until he has first raised himself. The world has been full of would-be leaders of his race who thought they could lift themselves to the church steeple by their own bootstraps. Booker Washington never obtained anything he did not work for, and the strange story of his life shows that while all his life he was asking for something he was never asking for himself."

Page 22 - "He lived to translate all these visions into realities and to set influences in motion which give him place as the foremost Negro the world has produced. Others had preached better sermons, written more decorations or amassed larger fortunes, some were more eloquent - but who has lived to the Negro race who so incarnated a sound ideal as Booker Washington? He will grow larger and larger as there comes the true perspective and be regarded by the people unborn as the practical visionary of his race, the inspiration of millions who will reap where he has sown."

Speech by Dr. George Cleveland Hall

Page 30 - "One of the most distinguishing traits of his character as is the most distinguishing trait in the character of every great man, was endurance, determination, courage that nothing could baffle, no obstacle however great could shatter, a determination to succeed, come what may, a determination to reach the summit to go on, though he should fall unnumbered times by the roadside."

Page 35 - "He changed a crying race to a trying race, and put into their hands the wonderful crafts of the age; he instilled in their minds the dignity of labor, and urged them to stop marking time but to keep pace with the grand march of civilization."

Page 36 - " Booker Washington may have had his failures, but whatever else he failed to do, this he did: He opened the door of Hope and Knowledge to his people, and showed that the Negro, after centuries of degradation could yet produce a man, whom the proudest Anglo-Saxon delighted to honor, and today, discrepancies of race, of religion, of age are forgotten in the common worship of his genius."

Page 38 - "He realized that the Spirit of Good Will and cooperation would do more to restore the law of normal race relations of living as fellowmen and set in force conditions of freedom and happiness, than hate. He cultivated an optimistic philosophy with this as his motto: ' I will allow no man to drag me down so low as to make me hate him.'"

Speech by Dr. Wallace Buttrick

Page 46 - "Booker Washington never thought his education finished. He was a constant and persistent student, a reader of good and great books, a keen observer of men and events, always seeking a philosophy of everything he saw and heard. When he traveled he had books by him and in his hand. By his bedside a book was always ready for waking hours. In out-of-the-way places which he frequented a shelf of books was sure to be found. The real things of history, of literature, and of life engaged his constant attention. By these means he became a man of fine and real culture, and by these means be became a leader of his fellowmen. He had a native ability of a rare sort, but this received constant culture from the day of his intellectual birth in the West Virginia coal mine to the day of his death here in Tuskegee."

Remarks by the Honorable William G. Willcox as he accepts the monument

Page 56 - "But this spirit of Booker Washington which we commemorate today is not confined to Tuskegee. Wherever through this broad land a Negro boy or girl is ambitious to rise and is struggling to overcome the obstacles which beset his pathway, wherever one is determined to make the most of himself and his opportunities, wherever one is faithful and thorough in every task, small or great, wherever on is fill with a desire and purpose to serve his race and help his fellow men, there lives the spirit of Booker Washington."

"That this spirit may never die, that it may live in the hearts of this and succeeding generations to encourage ambition and achievement, to inspire service, to teach self-control and self-respect, pride of race and self-reliance without boastfulness or arrogance, love of God and love of fellow-men, we dedicate this statue today."

Educational Guide to Booker T. Washington National Monument

Teacher Evaluation

Your feedback is important to us. Please take a few minutes and complete this evaluation form. Thank you.

Teacher's Name (optional):

School Name (optional):

School Address:

Grade:

1. Overall, was this guide useful to you? Did it enhance your students' visit to Booker T. Washington National Monument? Would you recommend it to another teacher?

2. Which activities did you utilize? Were the activities clear and useful to you?

3. What improvements could be made to the activities? To the educational guide?

4. Any additional comments?

After completing this evaluation form, please turn sheet over, fold, affix postage, and mail. Thank you.